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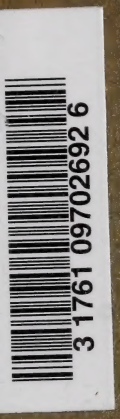

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ILLUSTRATING

CONGREGATIONALISM BEFORE 1800

HELD DURING THE MEETING OF THE

NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES

AT NEW HAVEN, OCTOBER, 1915

Arranged by Anna M. Monrad, B.S.

1562 Articles agreed upon by the arch-bishops and bishops of both provinces, and the whole clergie; in the convocation holden at London, in the yeer 1562. For the avoiding of diversities of opinions, and for the establishing of consent touching true religion. Re-printed by His Majesties commandment . . . London, 1642. 1

1st edition, 1571.

Browne, Robert.

Student at Cambridge 1570-72, became a Separatist in 1579, formed a church on Congregational lines in Norwich about 1580, and emigrated to Middelburgh, Holland in 1581. In 1584 he returned to England and after having suffered excommunication, agreed to conform to the Church of England.

1582 Browne, Robert. A treatise of reformation without tarying for anie, and of the wickednesse of those preachers, which will not reforme till the magistrate commaunde or compell them. Middelbvrgh. 2

Title page wanting.

First writer clearly to state and defend in the English tongue the true and now accepted doctrine of the relation of the magistrate and the church. ***Walker.***

1582 Browne, Robert. A booke which sheweth the life and manners of all true Christians, and howe vnlike they are vnto Turkes and Papistes, and heathen folke . . . Middelbvrgh. 3

1583 Browne went to Scotland: 4

"First then as to the name of Puritanes, I am not ignorant that the style thereof doeth properly belong onely to that vile sect amongst the Anabaptists, called the Family of loue; because they thinke themselues onely pure, and in a maner without sinne, the onely trwe Church, and onely worthy to be participant of the Sacraments, and all the rest of the world to be but abomination in the sight of God. Of this speciall sect I principally meane, when I speake of Puritans; diuers of them, as Browne, Penry and others, hauing at sundrie times come into Scotland, to sow their popple amongst vs"

(*In* James, *King.* Workes. London, 1616. p. 143)

1584 Description of Browne in Scotland. 5

(*In* Calderwood, D. The history of the Kirk of Scotland . . . Ed. by T. Thomson. Edinburgh, 1843. v. 4, p. 1, 2, 3.) 1st ed. 1678.

"They held opinioun of separatioun from all kirks where excommunication was not rigorouslie used against open offenders not repenting."

"Upon Tuisday the 21st, Robert Browne . . . alledged that the whole discipline of Scotland was amisse, that he and his companie were not subject to it . . ."

1588 Browne, Robert. A "New Years guift", an hitherto lost treatise . . . Ed. with an introd. for the Congregational historical society, by Champlin Burrage. London, 1904. 6

Greenwood, John and Barrowe, Henry.

Were both students at Cambridge. Greenwood became a clergyman of the Established Church. Barrowe was a lawyer, and was converted by a chance sermon. Both became Separatists and were executed in 1592.

[1589?] [Greenwood, John?] M. Some laid open in his coulers: VVherein the indifferent reader may easily see, hovve vvretchedly and loosely he hath handeled the cause against M. Penri . . . 7

Also attributed to Martin Marprelate.

1590 Gifford, George. A plaine declaration that our Brownists be full Donatists, by comparing them together from point to point out of the writings of Augustine. Also a replie to Master Greenwood touching read prayer . . . London. 8

1590 Gifford, George. A short treatise against the Donatists of England, whome we call Brownists . . . London. 9

1590 [Barrowe, H.] A collection of certaine sclavnderovs articles gyuen out by the bisshops against such faithfull Christians as they now vniustly deteyne in their prisons togeather with the answeare of the saide prisoners therunto. Also the some of certaine conferences had in the Fleete according to the bisshops bloudie mandate with two prisoners there. [Dort]. 10

"That tvvise euery vveeke (at the least) you [the clergy] doe re-repayre to those persons, & prysoners, vvhose names are in this tycket set doune, and that you seeke by all learned & discrete demeanure you may to reduce them from their errors: And for that eyther their conformitye, or disobedyence, may be more manifest, vvhen they shall com vnto theire trial; Therefore vve requyre you to set dovvne in vvryting the perticuler dayes, of your going to cofer vvith them, & lykevvise your censure vvhat it is of them, as that if occasion doe serue to vse it, you vvilbe svvorne vnto." [p. 6]

1590 Greenwood, John. An avnsvver to George Giffords pretended defence of read prayers and devised leitourgies with the vngodly cauils and vvicked sclanders comprised in . . . A short treatise against the Donatists . . . [Dort] 11

[1590?] [Barrowe, H.?] A petition directed to Her Most Excellent Maiestie, wherein is deliuered 1 A meane howe to compound the ciuill dissention in the church of England. 2 A proofe that they who write for Reformation, do not offend against the stat. of 23. Eliz. c. 2. and therefore till matters be compounded, deserue more fauour . . . 12

1590 [Barrowe, H.] A brief discoverie of the false chvrch . . . As the mother svch the davghter is. [Dort] 13

A criticism of existing conditions of the established church.

Written while in prison on scraps of paper which were taken away piecemeal as fast as written and sent to the press at Dort.

1590 [Barrowe, H. & Greenwood, J.] A collection of certain letters and conferences lately passed betvvixt certaine preachers & tvvo prisoners in the Fleet. 14

p. 67: "The true planted and rightlie established Church of Christ is a companie of Faithfull people: seperated from the vnbeleuers and heathen of the land: gathered in the name of Christ, whome they truelie worship, and redily obey as thier only King Priest and Prophet: ioyned together as members of one bodie: ordered and gouerned by such officers and lawes as Christ in his last will and Testament hath therevnto ordeyned: all and each one of them standing in and for thier Christian libertie to practise whatsoener God hath commaunded & reuealed vnto them in his holie word within the limites of their callings, executing the lordes iudgements against all trangression and disobedience which ariseth among them, and cutting it off accordinglie by the power which thier lord and King Christ Iesvs hath comitted vnto them."

Presents a theory of the church in most parts identical with that of Browne, though they were not as democratic as he. The execution of the government was confined to the church officers.

[1591] Barrowe, H. and Greenwood, J. A plaine refvtation of M. Giffards booke, entituled, A short treatise gainst the Donatistes of England . . . [2d ed.] [1605] 15

Every copy of the first edition, 1591, has disappeared. All but two copies were burned publicly before it could be published at the instigation of F. Johnson, who after reading the pamphlet sought out Barrowe and became converted to his views. This was reprinted at Johnson's own expense.

1591 Gifford, George. A short reply vnto the last printed books of Henry Barrow and Iohn Greenwood . . . VVherein is layd open their grosse ignorance, and foule errors . . . London. 16

1593 Barrowe *et al.* The examinations of Henry Barrow, John Greenwood, and John Penry, before the High Commissioners and Lords of the Council . . . Faithfully penned by the prisoners themselves . . . London [1662?] 17

1st edition 1593.
In 1586 "A briefe of the examination of me Henry Barrowe" . . . appeared.

Penry, John.

B. 1558, became an ardent Puritan while at Cambridge, 1580-86, joined the Separatists in 1592, and was executed the same year.

[1588] Penry, J. A defence of that which hath bin written in the questions of the ignorant ministerie, and the communicating with them. 18

[1588] [Penry, John] A viewe of some part of such publike wants & disorders as are in the seruice of God . . . togither vvith an humble petition, vnto this High Court of Parliament for their speedy redresse . . . 19

1590 [Penry, John] A treatise wherein is manifestlie proved, that reformation and those that sincerely fauor the same, are vnjustly charged to be enemies, vnto Hir Maiestie, and the state . . . 20

1609 Penry, John. Historie of Corah, Dathan, and Abiram, &c . . . Applied to the prelacy ministerie and church-assemblies of England . . . 21

1593 Raleigh, *Sir* Walter. In discussion of bill "for reducing disloyal subjects to their due obedience" Raleigh made the absurdly extravagant statement that the Brownists numbered "near twenty thousand". 22

(*In* D'Ewes, *Sir* S. A compleat journal of the votes, speeches . . . throughout the reign of Elizabeth . . . London, 1693. p. 517.)

[1590?] A parte of a register, contayninge sundrie memorable matters, written by diuers godly and learned in our time, which stande for, and desire the reformation of our church, in discipline and ceremonies, accordinge to the pure worde of God, and the lawe of our lande. 23

A reprint of 42 Puritan tracts and pamphlets, many of which at present are known only in this edition.

Johnson, Francis.

Graduate of Cambridge, 1581, expelled from the University in 1589 for Puritan sermons, joined the Separatists in 1591, was elected pastor of the London church in 1592.

1595 [Johnson, Francis] A treatise of the ministery of the Church of England. Wherein is handled this question, Whether it be to 24

be separated from, or joyned vnto. Which is discussed in two letters, the one written for it, the other against it . . .

With Elder Brewster's autograph.

The general drift of the argument is to make clear the unscriptural character of the Church of England in its ministry and to state the theory held by this Separatist body in place of it.

1600 Johnson, Francis. An answer to Maister H. Iacob his defence of the churches and ministry of England. By Francis Iohnson an exile of Iesvs Christ 25

1657 Johnson, Francis *and others.* A seasonable treatise for this age: occasioned by a letter written . . . to the then-exiled Church at Amsterdam . . . Written long since [1602 or3] but never published till now. 26

1604 Constitvtions and canons ecclesiasticall, treated vpon by the Bishop of London, president of the Conuocation for the prouince of Canterbury . . . and agreed vpon with the Kings Maiesties licence in their Synode begun at London . . . 1603 . . . London. 27

These canons held that to deny the apostolic character of the Church of England . . . to separate from the Church . . . is to incur the penalty of excommunication.

1604 [Johnson, Francis and Ainsworth, Henry?] An apologie or defence of svch trve Christians as are commonly (but vniustly) called Brovvnists: against such imputations as are layd vpon them by the heads and doctors of the Vniversity of Oxford, in their Ansvver to the Humble petition of the ministers of the Church of England, desiring reformation of certayne ceremonies and abuses of the Church. 28

Contains the three petitions to King James which resulted in the conference at Hampton Court.

1608 [Johnson, Francis] Certayne reasons and arguments proving that it is not lawfull to heare or have any spirituall communion with the present ministerie of the Church of England. 29

1604 Barlow, William. The svmme and svbstance of the Conference, which, it pleased His Excellent Maiestie to haue with the lords, bishops, and other of his clergie . . . in His Maiesties Priuy-Chamber, at Hampton Court. Ianuary 14, 1603 . . . London. 30

The Puritans at Hampton Court Conference had vainly proposed the introduction into the articles of the English church of the Lambeth articles of 1595.

1608 Bernard, Richard. Christian advertisements and counsels of peace. Also disswasions from the Separatists schisme, commonly called Brownisme . . . London. 31

Ainsworth, Henry.

B. ca. 1570, chosen preacher of the London-Amsterdam church, *d. ca.* 1622.

1607 A[insworth] H[enry] The commvnion of saincts. A treatise of the fellowship that the faithful have with God, and his angels, and one with another; in this present life . . . [Amsterdam?] 1615. 32

1st edition 1607.

1608 Ainsworth, Henry. Covnterpoyson: considerations tovching the poynts in difference between the godly ministers and people of the Church of England and the seduced brethren of the Separation . . . Mr. Bernards . . . The Separatist's schisme . . . examined and answered . . . 33

Title supplied in ms.

1613 Ainsworth, Henry. An animadversion to Mr. Richard Clyftons advertisement. Who under pretense of answering Chr. Lawnes book, hath published an other mans private letter with Mr. Francis Iohnsons answer therto . . . Amsterdam. 34

1639 Ainsworth, Henry. Annotations vpon the five bookes of Moses, the booke of the Psalmes, and the Song of Songs, or, Canticles . . . London. 35

1607 [Smyth, John] Principles and inferences concerning the visible church. 36

3 copies known.

John Smyth was the founder of the Separatist church in Gainsborough *ca.* 1602.

Books printed by Elder Brewster in Amsterdam.

Brewster joined the Gainsborough church, became elder of the Scrooby-Leyden church, printed books forbidden in England, emigrated with the Pilgrims 1620.

1618 A trve, modest, and ivst defence of the petition for reformation, . . . containing an answere to the Confutation published under the names of some of the Vniversitie of Oxford . . . [Leyden, W. Brewster] 37

1618 Harrison, R. A little treatise vpon the first verse of the 122. Psalme. Stirring up unto carefull desiring and dutifull labouring for the true church governement . . . 38

1st ed. 1583: Reprinted 1618 by W. Brewster.

1618 Dighton, Tho. Certain reasons of a private Christian against conformitie to kneeling in the very act of receiving the Lords supper . . . [Leyden, W. Brewster] 39

1619 Dighton, Tho. The second part of a plain discovrse of an vnlettered Christian . . . [Leyden, W. Brewster]

[*Bound with* the above.]

1619 Euring, Wil. An ansvver to the ten covnter demands propovnded by T. Drakes . . . [Leyden, W. Brewster] 40

Robinson, John.

B. ca. 1575, entered Cambridge in 1592, became a Separatist, joined the Gainsborough church, settled at Leyden in 1609 as pastor, remained against his desire in Leyden when the Pilgrims emigrated in 1620, *d.* 1625.

1610 Robinson, John. A ivstification of separation from the Church of England. Against Mr. R. Bernard his invective, intitvled; The Separatists schisme . . . 41

Yale has also a 1639 ed.

1618 Robinson, John. The peoples plea for the exercise of prophesie. Against Mr. Iohn Yates his monopolie . . . [Leyden, W. Brewster] 42

1619 Robinson, John. Apologia ivsta, et necessaria qvorvndam Christianorum, æque contumeliose ac communiter dictorum Brownistarum sive Barowistarum . . . 43

English translation in 1625.

1625 Robinson, John. A ivst and necessarie apologie of certain Christians no lesse contumeliously then commonly called Brownists or Barrowists . . . [London] 44

"Seems to hold that the English church was un-Christian in ceremonies and constitution but not in a condition where reform was hopeless or Christian life within its fold impossible."

1624 Robinson, John. A defence of the doctrine propovnded by the Synode at Dort: against Iohn Mvrton . . . with the refvtation of their answer to a writing touching baptism . . . 45

The theology of the Synod was Calvinism in the strict and stern form.

1683 Nye, Philip *and* Robinson, John. The lavvfulnes of hearing the publick ministers of the Church of England proved . . . London. 46

EARLY AMERICAN LIFE

First Congregational Church, Plymouth.

1646 Winslow, Edward. Hypocrisie vnmasked: by a true relation of the proceedings of the Governour and Company of the Massachusets against Samvel Gorton . . . VVhereunto is added a briefe narration . . . of the true grounds . . . of the first planting of New England; the president of their churches in the way of worship of God; their communion with the Reformed churches; and their practise towards those that dissent from them . . . London. 47

. . . "The wholsome counsell Mr. Robinson gave that part of the Church whereof he was Pastor, at their departure from him to begin the great worke of Plantation in New-England."

"Another thing hee commended to us, was, that wee should use all meanes to avoid and shake off the name of Brownist, being a meer nick-name and brand to make Religion odious, and the professors of it to the Christian world; and to that end, said hee, I should be glad if some godly Minister would goe over with you, or come to you, before my comming; For, said hee, there will bee no difference between the unconformable Ministers and you, when they come to the practise of the Ordinances out of the Kingdome: And so advised us by all meanes to endeavour to close with the godly party of the Kingdome of England, and rather to study union then division; *viz.* how neare we might possibly, without sin close with them, then in the least measure to affect division or separation from them." (p. 97-98)

1620, Nov. 11-21. The Mayflower compact. 48

(*In* Bradford, W. History of the Plimoth plantation . . . now reproduced in facsimile from the original manuscript . . . by J. A. Doyle. London, 1896. p. 127)

The original ms. of the Compact is not known to be extant. "This compact bound its members to promote the general good and to yield obedience to such laws as the community should frame. The Separatist Pilgrims on the Mayflower constituted a state by individual covenant, just as they had learned to constitute a church; and therefore the Mayflower Compact deserves a place among the creeds and covenants of Congregationalism."

1622 [Cushman, R.] A sermon preached at Plimmoth in Nevv-England Dec. 9. 1621 . . . VVherein is shevved the danger of selfe-loue . . . London. 49

Only three copies traceable.

1624 W[inslow] E[dward] Good nevves from New-England: or A true relation of things very remarkable at the plantation of Plimoth in Nevv-England . . . London. 50

Second Congregational Church, Salem.

1629, May 11. Endicott, John. Letter to Bradford: 51

"I . . . rejoice much that I am by him satisfied, touching your judgments, of the outward form of God's worship; it is (as far as I can yet gather) no other than is warranted by the evidence of truth, and the same which I have professed and maintained, ever since the Lord in mercy revealed himself unto me, being far differing from the common report that hath been spread of you touching that particular."

1629, July 30. Gott, Charles. Letter written to Bradford describing the choice of pastor and teacher at Salem.

(*In* Bradford, W. Letter book. Coll. Mass. Hist. Soc. Boston, 1810. I, v. 3, p. 66, 67, 68)

1630 . . . The humble request of the Governor and Company of the Massachusetts-Bay in New England about to depart upon the great emigration April 7, 1630. 52

Reprinted in facsimile. New York, 1912.

"We desire you would be pleased to take notice of the principals, and body of our company, as those who esteeme it our honour, to call the Church of England, from whence wee rise, our deare Mother . . . wee leave it not therfore, as loathing that milk wherewith we were nourished there, but blessing God for the parentage and education, as members of the same body shall alwayes rejoyce in her good." p. 3.

1630, Oct. 2. Cotton, John. Letter to Skelton, opposing separation. 53

(*In* Felt, J. B. The ecclesiastical history of New England. Boston, 1855, v. 1, p. 143)

1637 Morton, Thomas. New English Canaan or New Canaan. Containing an abstract of New England . . . The third booke setting forth, what people are planted there . . . what remarkable accidents have happened since the first planting of it, together with their tenents and practise of their Church . . . Amsterdam. 54

In 1630 the Massachusetts Court directed the notorious Thomas Morton to be sent to England, his goods seized to pay the cost of his passage and his house burned.

1643 Church-government and church-covenant discvssed, in an answer of the elders of the severall churches in New-England to two and thirty questions . . . Together with an apologie of the said elders in New-England for church-covenant; sent over in 55

answer to Master Bernard in the yeare 1639. [By Richard Mather] As also in an answer to nine positions about church-government. [By J. Davenport] And now published for the satisfaction of all who desire resolution in those points. London.

1643 A letter of many ministers in old England, requesting the judgement of their Reverend brethren in New England concerning nine positions . . . Together with their answer thereunto returned [by John Davenport], anno 1639. And the reply made unto the said answer, and sent over unto them . . . London. 56

"The Congregationalism of both these replies . . . gives practically all power into the hands of the officers of the church . . . It was widely at variance with the Presbyterian model in regard to the power of synods over the churches and the right of each church to set apart its ministry."

1644 [Winthrop, John] A short story of the rise, reign, and ruine of the Antinomians, familists & libertines, that infected the churches of Nevv-England: and how they were confuted by the assembly of ministers there: as also of the magistrates proceedings in court against them . . . London. 57

1645 [Welde, Thomas] A brief narration of the practices of the churches in New-England. Written in private to one that desired information therein; by an inhabitant there . . . London. 58

1669 Morton, Nathaniel, *Secretary to the Court of New-Plimouth.* New-Englands memoriall: or, A brief relation of the most memorable and remarkable passages of the Providence of God, manifested to the planters of New-England in America; with special reference to the first colony thereof, called New-Plimouth. . . . Cambridge. 59

Perfect copy. The first original work not religious in character issued from the press in Cambridge. Seldom met with in complete form. Bartlett knew of only three perfect copies.

p. 76. "These two Brothers [Brown] gathered a Company together in a place distinct from the publick Assembly, and there sundry times the Book of Common-Prayer was read unto such as resorted thither. The Governour Mr. Endicot taking notice of the disturbance that began to grow amongst the people by this means, he convented the two Brothers before him. They accused the Ministers as departing from the Orders of the Church of England, that they were Separatists, and would be Anabaptists, &c. but for themselves, they would hold to the Orders of the Church of England. The Ministers answered for themselves, They were neither Separatists nor Anabaptists, they did not separate from the Church of England, nor from the Ordinances of God there, but onely from the Corruptions and Disorders there; and that they came away from the Common-Prayer and Ceremonies, and had suffered much for their Non-Conformity in their Native Land, and

therefore being in a place where they might have their liberty, they neither could nor would use them, because they judged the imposition of these things to be sinful Corruptions in the Worship of God. The Governour and Council . . . . finding those two Brothers to be of high Spirits, and their speeches and practises tending to Mutiny and Faction, . . . told them, That New-England was no place for such as they; and therefore he sent them both back for England . . ."

1661 Bishop, George. New England judged, not by man's, but the spirit of the Lord: and the summe sealed up of New-England's persecutions. Being a brief relation of the sufferings of the people called Quakers . . . London. 60

1667 —New England judged. The second part . . . London.
(*Bound with the above*)

1690 The principles of the Protestant religion maintained, and churches of New-England, in the profession and exercise thereof defended, against the calumnies of one George Keith, a Quaker, . . . By the ministers of the Gospel in Boston. . . . Boston, in New-England. 61

1660-1661 Salem church. Anti-Quaker clause. 62
(*In* Proceedings of the Essex institute. Salem, 1856. v. 1, p. 264.)

Cotton, John.

B. 1585. Came to Massachusetts in 1633, after twenty years' service as vicar in Boston, England. He became teacher of the church in Boston, N. E. *D.* 1652.

1630 Cotton, John. Gods promise to his plantations . . . London, 1634. 63

1641 Cotton, John. A coppy of a letter . . . sent in answer of certaine objections made against their discipline and orders there . . . VVith the questions propounded to such as are admitted to the church-fellowship, and the covenant it selfe. 64

1642 Cotton, John. The doctrine of the church, to which are committed the keys of the Kingdome of Heaven. Wherein is demonstrated by way of question and answere, what a visible church is, according to the order of the Gospel: and what officers, members, worship and government Christ hath ordained in the New Testament . . . The second edition . . . London, 1643. 65
1st edition, 1642, 3d, 1644.

1644 Cotton, John. The keyes of the kingdom of heaven, and power thereof, according to the vvord of God . . . tending to reconcile some present differences about discipline. London. 66

Yale has also the 2d ed., 1644.

1644 Rutherford, Samuel, *Professor of Divinity at Saint Andrews.* The due right of presbyteries or, A peaceable plea for the government of the Church of Scotland, Wherein is examined 1. The way of the Church of Christ in New England . . . 2. Their apology for the said government, their answers to thirty and two questions are considered . . . 4. The arguments of Mr. Robinson in his justification of separation are discovered . . . London. 67

A reply to Mather's Church government [no. 55] and Cotton's Keyes of the Kingdome of Heaven.

1644 Cotton, John. Sixteene questions of seriovs and necessary consequence, propounded unto Mr. John Cotton of Boston in New-England, together with his answers to each question . . . London. 68

1644 Cotton, John. The way of the churches of Christ in New-England. Or The vvay of churches walking in brotherly equalitie, or co-ordination, without subjection of one church to another . . . [2d ed.] London, 1645. 69

1st edition published 1644.

Important as one of the formative expositions of American Congregationalism.

1646 Cotton, John. The controversie concerning liberty of conscience in matters of religion . . . London. 70

1644 [Williams, Roger] The blovdy tenent, of persecution, for cause of conscience, discussed, in a conference betweene trvth and peace . . . [London] 71

Earliest Baptist printed plea for toleration.

Roger Williams was banished from the Massachusetts colony in 1635.

1647 Cotton, John. The bloudy tenent, washed, and made white in the bloud of the Lambe . . . wherein the great questions of this present time are handled, viz. How farre liberty of conscience ought to be given to those that truly feare God? And how farre restrained to turbulent and pestilent persons, that not onely raze the foundation of Godlinesse, but disturb the civill peace where they live? . . . added a Reply to Mr. Williams . . . London. 72

1648 Cotton, John. The way of Congregational churches cleared . . . London. 73

Advocated the "way of rigid separation."

[1713] Cotton, John. A treatise I. Of faith. II. Twelve fundamental articles of Christian religion. III. A doctrinal conclusion. IV. Questions and answers upon church-government. 74

Only copy in America. Only three in England.

Connecticut.

1638-1639 The fundamental orders of Connecticut. 75

(Old South leaflets, general series, no. 8.)

Hooker, Thomas.

B. 1586. Came to America in 1633 and was made pastor of the new church in Cambridge. In 1636 he and a large part of the church emigrated to Connecticut and founded Hartford. *D.* 1647.

1632 [Hooker, Thomas] The sovles preparation for Christ. Or, A treatise of contrition . . . London. 76

1637 [Hooker, Thomas] The soules implantation. A treatise . . . London. 77

1637 H[ooker] T[homas] The sovles effectvall calling to Christ. London. 78

1638 H[ooker] T[homas] The vnbeleevers preparing for Christ. London. 79

1638 [Hooker, Thomas] The sovles hvmiliation . . . The 2d ed. London. 80

1638 H[ooker] T[homas] The sovles exaltation. A treatise contayning The soules vnion with Christ . . . The soules benefit from vnion with Christ . . . The soules justification . . . London, 1638. 81

1641 Hooker, Thomas. The danger of desertion: or A farvvell sermon of Mr. Thomas Hooker, . . . preached immediately before his departure out of old England. Together with ten particvlar rules to be practised every day by converted Christians . . . London. 82

1651 Hooker, Thomas. The saints dignitie, and dutie. Together with the danger of ignorance and hardnesse . . . London. 83

1656 Hooker, Thomas. A comment on Christ's last prayer . . . London. 84

1659 Hooker, Thomas. The application of redemption by the effectual work of the Word . . . 2d ed. London, 1659. 85

Davenport, John.

B. 1597. Was a famous Puritan preacher before he came to Massachusetts in 1637. In 1638 he founded New Haven, and Aug. 22, 1639, the First Church of Christ here.

1615 Davenport, J. Notes of sermons preached at Hilton Castle near Durham, England, 1615-16. Ms. 86

See case of manuscripts.

1636 Davenport, John. An apologeticall reply to a booke [by J. Paget] called An ansvver to the unjust complaint of VV. B[est] . . . Rotterdam. 87

Autograph: Zech. Symmes's book Año Domi, 1671.
Z. Symmes, 1599-1671, pastor at Charlestown, Mass.

1642 Davenport, John. The profession of the faith . . . made publiquely before the congregation at his admission into one of the churches of God in New-England . . . London. 88

1653 Davenport, John. The knovvledge of Christ indispensably required of all men that would be saved . . . London. 89

1659 Davenport, John, *and* Hooke, William. A catechisme containing the chief heads of Christian religion. Published, at the desire, and for the use of the Church of Christ at New-Haven . . . London. 90

"I have never seen but one other copy of this rare little Book, and that is in the Library of the British Museum." *H. Stevens.*

1661 Davenport, John. The saints anchor-hold, in all storms and tempests . . . London. 91

1633 [Davenport, John] A discourse about civil government in a new plantation whose design is religion. Written many years since, by . . . John Cotton . . . Cambridge. 92

J. Cotton's name is put here by mistake for J. Davenport's.

1669 Davenport, John. An epistle to the reader. 93

(*In* Mather, I. The mystery of Israel's salvation . . . London, 1669.)

1669 Davenport, John. Gods call to His people to turn unto Him . . . Cambridge. 94

p. 18, 19, a solemn injunction against keeping the festival "which is called Christmas."

1672 Davenport, John. The power of Congregational churches asserted and vindicated, in answer to a treatise of Mr. J. Paget, intituled The defence of church-government exercised in classes and synods . . . London. 95

DOCTRINAL DISCUSSION BEFORE WHITEFIELD.

1680 Mather, Increase, 1639-1723. Returning unto God the great concernment of a covenant people. Or A sermon preached to the second church in Boston in New-England, March 17. 1679-80 . . . Boston. 96

Pastor of North Church, Boston, President of Harvard college, 1685-1701. Nearly a hundred works by him were printed.

1683 Fitch, James, 1622-1702, *Pastor of the church in Norwich.* An explanation of the solemn advice, recommended by the Covncil in Connecticut colony . . . respecting the reformation of those evils, which have been the procuring cause of the late judgments upon New-England. Boston in New-England. 97

Contains his Brief discourse proving that the first day of the week is the Christian Sabbath; wherein also the objections of the anti-Christian Sabbatarians of late risen up in Connecticut colony are refuted.

1693 [Mather, Increase] The judgment of several eminent divines of the Congregational VVay. Concerning a pastors power. Occasionally to exert ministerial acts in another church . . . Boston. 98

1693 Mather, Increase. A further account of the tryals of the New-England witches . . . London. 99

1693 Mather, Increase. Cases of conscience concerning evil spirits personating men; witchcrafts, infallible proofs of guilt in such as are accused with that crime . . . Printed at Boston, and reprinted at London.

[*Bound with* the above.]

1700 Stoddard, Solomon, 1643-1729. *Minister in Northampton, New-England.* The doctrine of instituted churches explained and proved from the Word of God . . . London. 100

Asserted the desirability of national churches, denied the necessity of local covenants.

1702 Mather, Cotton, 1663-1728, *Pastor of North Church, Boston.* 101
Magnalia Christi Americana: or, The ecclesiastical history of New-England, from its first planting in the year 1620. unto the year of our Lord, 1698. London.

1706 Mather, Increase. A discourse concerning the maintenance 102
due to those that preach the gospel . . . Boston.

"Reverend Mr. Davenport has sometimes said to me, That he had for a long time doubted that New-England was guilty of much sin in respect of their Straithandedness towards the ministry; and he told me, that he knew my Father Cotton was of that mind also, who would sometimes say Pleasantly . . . That there was nothing cheap in New-England besides Milk and Ministers." p. 32.

1708 Mather, Increase. A dissertation, wherein the strange doc- 103
trine lately published in a sermon, the tendency of which, is, to encourage unsanctified persons . . . to approach the holy table of the Lord, is examined and confuted . . . Boston.

1720 Mather, Increase. A seasonable testimony to good order in 104
the churches of the faithful. Particularly declaring the usefulness & necessity of councils in order to preserving peace and truth in the churches. Boston.

1738 Mather, Samuel, 1706-1785. An apology for the liberties of 105
the churches in New England: to which is prefix'd, a discourse concerning Congregational churches. Boston.

"Let them [the churches] never blindly resign themselves to the Direction of their Ministers; but consider themselves, as Men, as Christians, as Protestants, obliged to judge and act for themselves in all the weighty Concernments of Religion." p. 32.

THE "GREAT AWAKENING" AND WHITEFIELD

1740 Whitefield, George. A brief and general account of the first 106
part of the life of . . . George Whitefield . . . Written by himself. Boston, New-England.

Evangelist and leader of the Calvinistic Methodists. Preached in many Congregational churches in New-England, 1740. His influence did much to stem the tide of doctrinal indifference among the Congregationalists.

1743 Sergeant, John, 1710-1749, *Pastor in Stockbridge and missionary to the Indians.* The causes and danger of delusions in the affairs of religion, consider'd and caution'd against, with particular reference to the temper of the present times . . . Boston. 107

Note: Nos. 107-113 are bound in one volume.

1743 The testimony of the pastors of the churches in the province of the Massachusetts-Bay . . . at their annual Convention in Boston, May 25. 1743. against several errors in doctrine and disorders in practice . . . Boston. 108

[1743] The testimony and advice of an assembly of pastors in New-England at a meeting in Boston July 7. 1743. Occasion'd by the late happy revival of religion in many parts of the land . . . Boston. 109

1744 Harvard college. The testimony of the President, professors, tutors and Hebrew instructor of Harvard college . . . against . . . Mr. George Whitefield, and his conduct. Boston, N. E. 110

1745 Henchman, Nathanael. Reasons offered . . . for declining to admit Mr. Whitefield into his pulpit. Boston, N. E. 111

1745 The declaration of the Association of the county of New-Haven in Connecticut, conven'd at New-Haven, Feb. 19, 1744,—5. concerning the Reverend Mr. Whitefield, his conduct, and the state of religion at this day . . . Boston. 112

1745 K , L. A letter to the Reverend Mr. George Whitefield, publickly calling upon him to vindicate his conduct or confess his faults. Boston, N. E. 113

Caption-title.

1745 Yale college. The declaration of the rector and tutors of Yale-College in New-Haven, against the Reverend Mr. George Whitefield, his principles and designs, in a letter to him. Boston. 114

1741, July 8. Edwards, Jonathan. Sinners in the hands of an angry God. A sermon preached at Enfield, July 8th 1741. At a time of great awakenings; and attended with remarkable impressions on many of the hearers. . . The 2d ed. Boston, 1742. 115

B. 1703, graduate of Yale College 1720, became pastor of the Northampton church, 1727-50. The great revival in 1734 began in connection with Edwards's sermons. He was dismissed from Northampton because of his opposition to the Stoddardean system in 1750, and settled at Stockbridge. He died in 1758 shortly after having been made president of Princeton College.

1743 Chauncy, Charles, D.D., 1705-1787, *Pastor of Boston First church.* Seasonable thoughts on the state of religion in New-England, a treatise in five parts . . . Boston. 116

Most notable opposing treatise that the "Great Awakening" produced.

1749 Edwards, Jonathan. An humble inquiry into the rules of the word of God, concerning the qualifications requisite to a compleat standing and full communion in the visible Christian church. Boston. 117

Renounced Stoddardeanism and the Half way covenant.

1754 Edwards, Jonathan. A careful and strict enquiry into the modern prevailing notions of that freedom of will, which is supposed to be essential to moral agency, vertue and vice, reward and punishment, praise and blame. Boston, N. E. 118

1750 Bellamy, Joseph, 1719-1790, *Minister at Bethlehem, Conn.* True religion delineated; or, Experimental religion, as distinguished from formality on the one hand, and enthusiasm on the other, set in a scriptural and rational light. In two discourses . . . Boston. 119

The most lengthy and most popular work, next to Edwards's "Affections" the most generally influential book put forth by the Edwardean school.

DOCTRINAL DISCUSSIONS AFTER WHITEFIELD

1744 Mayhew, Experience, 1673-1758, *Missionary to the Indians.* Grace defended, in a modest plea for an important truth . . . Boston. 120

First New England work of importance which marked greater definition of parties consequent upon the "Great Awakening."

1749 Briant, Lemuel, *d.* 1754, *of Braintree, Mass.* The absurdity and blasphemy of depretiating moral virtue: a sermon preached at the West-church in Boston, June 18th. 1749. Boston. 121

"The great Rule the Scriptures lay down for Men to go by in passing Judgment on their spiritual State, is the sincere, upright, steady, and universal Practice of Vertue."

1750 Porter, John, *d.* 1802, *of North Bridgewater, Mass.* The absurdity and blasphemy of substituting the personal righteousness of men in the room of the surety-righteousness of Christ, in the important article of justification before God. A sermon preached at the south precinct in Braintree, December 25th, 1749. Boston. 122

1755 Mayhew, Jonathan, 1720-1766, *of West church, Boston.* Sermons . . . Boston. 123

Inveighed against "creeds of human composition." Pronounced sympathy with the Arian views.

1757 [Webster, Samuel] 1718-1796, *of Salisbury, Mass.* A winter evening's conversation upon the doctrine of original sin, between a minister and three of his neighbours accidentally met together . . . New-Haven, re-printed. 124

1758 Clark, Peter, *d.* 1768, *of Danvers, Mass.* The scripture-doctrine of original sin, stated and defended. In a summer-morning's conversation, between a minister and a neighbour. Containing remarks on a late anonymous pamphlet, intitled, "A winter-evening's conversation, upon the doctrine of original sin" . . . Boston. 125

1758 Edwards, Jonathan. The great Christian doctrine of original sin defended . . . Boston. 125a

1758 Bellamy, Joseph. Sermons upon the following subjects, viz. The divinity of Jesus Christ, The millenium, The wisdom of God, in the permission of sin. Boston. 126

1758 Bellamy, Joseph. The wisdom of God in the permission of sin, vindicated; in answer to a late pamphlet, intitled, An attempt, &c. Boston. 127

1768 Hopkins, Samuel, 1721-1803, *of Newport, R. I.* The importance and necessity of Christians considering Jesus Christ in the extent of his high and glorious character. A sermon preached . . . in Boston. Boston, N. E. 128

1783 Hopkins, Samuel. An inquiry concerning the future state of those who die in their sins . . . Newport, Rhode-Island. 129

1785 Smalley, John, 1734-1820, *of Berlin, Conn.* Eternal salvation on no account a matter of just debt; or, Full redemption, not interfering with free grace. A sermon, delivered at Wallingford, by particular agreement, with special reference to the Murryan controversy. Hartford. 130

1796 Huntington, Joseph, 1735-1794, *of Coventry, Conn.* Calvinism improved; or, The gospel illustrated as a system of real grace, issuing in the salvation of all men. New-London, Connecticut. 131

1759 Hopkins, Samuel. Sin, thro' divine interposition, an advantage to the universe; and yet, this is no excuse for sin, or encouragement to it. Illustrated and proved . . . Boston. 132

1773 Hopkins, Samuel. An inquiry into the nature of true holiness. With an appendix . . . Newport, Rhode-Island. 133

Hopkinsianism differed from Calvinism in maintaining the free agency of sinners, the moral inability of the unregenerate, and in ascribing the essence of sin to the disposition and purpose of the mind.

EARLY MISSIONS TO INDIANS

1652 Corporation for the promoting and propagating the gospel of Jesus Christ in New-England, *London.* Strength out of weakness. Or a glorious manifestation of the further progresse of the gospel amongst the Indians in New-England . . . London. 134

1680 Eliot, John, 1604-1690. *The "Apostle".* Mamvsse wunneetupanatamwe up-Biblum God . . . [2d ed.] Cambridge, 1685. 135

1st ed. 1680.
The Bible in Massachusetts Indian.

1648 Shepard, Thomas, 1605-1649, *of Cambridge.* The clear sunshine of the gospel breaking forth upon the Indians in New-England . . . London. 136

1649 Winslow, Edward, 1595-1655, *ed.* The glorious progress of the gospel, amongst the Indians in New England. Manifested by three letters, under the hand of that famous instrument of the Lord Mr. John Eliot, and another from Mr. Thomas Mayhew jun. . . . London. 137

1653 Eliot, John. Tears of repentance: or, A further narrative of the progress of the gospel amongst the Indians in New-England . . . Published by the Corporation for propagating the gospel there, for the satisfaction and comfort of such as wish well thereunto. London. 138

1665 Manitowompae pomantamoonk . . . Cambridge. 139

Eliot's translation into Massachusetts Indian of Bishop Lewis Bayley's Practice of Piety, considerably abridged.

1688 Baxter, Richard, 1615-1691. Wehkomaonganoo asquam peantogig . . . Cambridge. 140

Second edition of Eliot's translation of Baxter's Call into Massachusetts Indian.
The first edition was printed in 1664, but no copy is known.

1689 Shepard, Thomas. Sampwutteahae quinnuppekompauaenin . . . Cambridge. 141

Shephard's Sincere convert, translated into Massachusetts Indian and revised for the press by Grindal Rawson.

1698 Mather, Increase. Masukkenukeeg matcheseaenvog . . . Bostonut. 142

Five sermons translated into Massachusetts Indian by Samuel Danforth.

1709 [Mayhew, Experience] The Massachuset psalter: or, Psalms of David with the Gospel according to John, in columns of Indian and English . . . Boston, N. E. 143

1727 Mayhew, Experience. Indian converts: or, Some account of the lives and dying speeches of a considerable number of the Christianized Indians of Martha's Vineyard, in New-England . . . London. 144

1743 Sergeant, John, 1710-1749. A letter from the Rev[d] Mr. Sergeant of Stockbridge, to Dr. Colman of Boston; containing Mr. Sergeant's proposal of a more effectual method for the education of Indian children . . . Boston. 145

1753 Hopkins, Samuel. Historical memoirs, relating to the Housatunnuk Indians: or, An account of the methods used, and pains taken, for the propagation of the gospel among that heathenish-tribe, and the success thereof, under the ministry of the late Reverend Mr. John Sergeant. Boston: N. E. 146

1798 Brainerd, David, 1718-1747, *Missionary to the Indians.* Brief remarks on the instruction of the Indians; with an account of the difficulties attending the work of a missionary among them. Edinburgh. 147

1747 Edwards, Jonathan. True saints, when absent from the body, are present with the Lord. A sermon preached on the day of the funeral of the Rev. Mr. David Brainerd. Boston. 148

THE CREEDS AND PLATFORMS

1589 *London-Amsterdam Confession.*

1589 [Barrowe, H. & Greenwood, J.] A trve description ovt of the Word of God, of the visible church. [Dort] 149

Caption title.

Substantially an ideal sketch. The Bible is the ultimate standard in all matters of church government as well as points of doctrine. The Christian

churches are local bodies of believers separated from the world and affiliated by covenant. The elders are placed apart from and above the brethren as a ruling class.

1613 Lawne, Christopher. Brovvnisme tvrned the in-side out-ward. Being a paralell betweene the profession and practise of the Brownists religion. London. 150

1590 [Alison, Richard] A plaine confvation of a treatise of Brovvnisme, published by some of that faction, entituled: A description of the visible church. London. 151

Reprints and criticises paragraph by paragraph The London confession, 1589.

The laws are such "as may seeme to be sufficient for the ordering of the common sort, but if the Elder be disordered, here is no lawe for his reformation, or if the whole seignory do faile either in iudgement or in proceeding (as generall councels, much more a priuat eldership may feele their wants) there is no manner of proceeding declared in this euill." p. 29.

1596 *Second Confession.*

1596 A trve confession of the faith, and hvmble acknovvledgment oe the alegeance, vvhich vvee Hir Maiesties Subjects, falsely called Brovvnists, doo hould tovvards God, and yeild to Hir Majestie and all other that are ouer vs in the Lord . . . [Amsterdam?] 152

In matters of belief the creed is substantially in harmony with the position of the Calvinistic churches of the Continent and the Puritan wing of the Church of England. In polity it lays down the propositions already presented in the Trve description but with much greater elaboration.

1598 Confessio fidei Anglorvm qvorvndam in Belgia exvlantivm . . . [Amsterdam] 153

With a wholly new preface to the Christian reader.

1602 Certayne letters/translated into English/being first written in Latine. Two, by the reverend and learned Mr. Francis Iunius, Divinitie reader at Leyden in Holland. The other, by the exiled English church, abiding for the present at Amsterdam in Holland. Together with the Confession of faith prefixed: where vpon the said letters were first written. 154

1607 Confessio fidei Anglorum quorundam in Inferiori Germania exulantium. Vnâ cum annotatione brevi præcipuarum rerum in quibus differimus ab Ecclesia Angliæ, prout nunc se habet . . . 155

1617 *The Seven Articles*

1617 Seven artikes which y^e^ Church of Leyden sent to y^e^ Counsell of England to bee considered of in respeckt of their judgments occationed about theer going to Virginia Anno 1618. 156

(Facsimile *in* Bradford, W. History of Plymouth plantation. [Boston] The Mass. Hist. Soc., 1912. p. 71.)

This declaration is in the State paper office at Westminster.

Although at first sight the Articles seem to surrender much that Robinson and Brewster had suffered for, they nowhere acknowledged that the officers of the Church of England have any divine warrant or spiritual authority.

1617, Dec. 15. Brewster and Robinson's letter on the Seven articles. 157

(*In* Bradford, W. History of Plymouth plantation. New York, 1908. pp. 54-55.)

These two letters were designed to define the beliefs of the Leyden church more clearly, and were alternate forms to be laid before the Privy Council.

1617, Nov. 12. Sandys' letter on the Seven Articles. 158

(*In* Bradford, W. History of the Plymouth settlement. London, 1909. pp. 26-27.)

1636 *Salem Covenant. Enlarged covenant.* 159

(*In* R[athband], W. A briefe narration of some church courses held in opinion and practise in the churches lately erected in New England. London, 1644. pp. 18-19.)

1645 *Hooker's Summary.*

1648 Hooker, Thomas A survey of the summe of church-discipline. Wherein, the way of the churches of New-England is warranted out of the Word, and all exceptions of weight, which are made against it, answered . . . London. 160

This reply to Rutherford's Due right of presbyteries, 1644, was lost on its way to England, and it was only after Hooker's death that a second somewhat imperfect copy was put into print by his Hartford friends.

The Preface is a clear presentation of Congregational principles, and has a special value as having been approved by the ministers of all New England colonies at a meeting, Cambridge, July 1, 1645.

1646 *Westminster Confession.*

1646 Certain considerations and cautions agreed upon by the ministers of London, Westminster, and within the lines of communication, June 19. 1646. According to which they resolve to put the Presbyteriall government in execution, upon the ordinances of Parliament heretofore published. London. 161

The Cambridge Synod of 1648 declared their assent to the Westminster confession; the Synod of 1680 approved of the Savoy confession which in doctrine is almost identical with that of Westminster. The Saybrook Council consented to the Savoy confession. The National Council in Boston, 1865 (Burial Hill) professed their adherence to the Westminster and Savoy confession for "substance of doctrine."

1646-48 *The Cambridge Platform.*

1648, Aug. 15. A platform of church-discipline: gathered out of the word of God and agreed upon by the elders and messengers of the churches assembled in the synod at Cambridge in New-England: To be presented to the churches and General Court for their consideration and acceptance in the Lord . . . Printed in New-England; and reprinted in London, 1653. 162

Contains two pages of preface by E. Winslow. 1st edition 1649.

Richard Mather and Ralph Partridge had each drafted "a Model of church government." Their first drafts are in the possession of the American antiquarian society, Worcester. Mather's draft, abridged and modified by the Synod was adopted. The Platform is an ecclesiastical constitution in 17 chapters built upon the proposition that "the partes of church government are all of them exactly described in the Word of God" and was recognized as the standard of Congregationalism throughout the Colonial period and in Connecticut till 1708.

1646 The result of a synod at Cambridge in New-England, Anno. 1646. Concerning the power of magistrates in matters of the First Table. Nature and power of synods; and other matters thereunto belonging. London. (*In* Cotton, J. The covenant of grace . . . London, 1655) 163

A second edition was issued in 1655.

1657-1662 *Half-Way Covenant Decisions.*

1657 *The Conclusions of the Assembly.*

1659 A disputation concerning church-members and their children, in answer to XXI. questions: wherein the state of such children when adult, together with their duty towards the church, and the churches duty towards them is discussed. By an assembly of divines . . . Boston . . . June 4th. 1657 . . . London. 164

1662 *The Result of the Synod.*

1662 Propositions concerning the subject of baptism and consociation of churches; collected and confirmed out of the word of God, by a synod of elders and messengers of the churches in 165

Massachusets-Colony in New-England. Assembled at Boston, according to the appointment of the honoured General court, in the year, 1662 . . . [Cambridge]

Autograph: John Cotton his booke given him by his brother Mr. Increase Mather.

1662 Propositions concerning the subject of baptism and consociation of churches; collected and confirmed out of the word of God, by a synod of elders and messengers of the churches in Massachusets-Colony in New-England. Assembled at Boston, according to the appointment of the honoured General court, in the year, 1662 . . . Whereunto is anext the answer of the dissenting brethren . . . [*i. e.* Charles Chauncy's Anti-synodalia scripta Americana] [London] 166

1716 Mather, Increase. A disquisition concerning ecclesiastical councils . . . Boston. 167

Contains the result of the Synod of 1662 which has to do with the consociation of churches, pp. 40-47.

Opposition to the Result.

1662 Chauncy, C. Anti-synodalia. 168

See above no. 166.

1663 Davenport, John. Another essay for investigation of the truth, in ansvver to two questions, concerning I. The subject of baptism. II. The consociation of churches. Cambridge. 169

Preface by Increase Mather and an appendix by N. Street, Teacher in New Haven.

Defence of the Result

1664 [Mather, Richard] & [Mitchel, Jonathan] A defence of the answer and arguments of the synod, met at Boston in the year 1662 . . . against the reply made thereto, by the Reverend Mr. John Davenport . . . in his treatise . . . By some of the elders who were members of the synod above-mentioned. Cambridge. 170

1675 Mather, Increase. The first principles of New-England, concerning the subject of baptisme & communion of churches . . . Cambridge. 171

1675 Mather, Increase. A discourse concerning the subject of baptisme . . . Cambridge, 1675. 172

Bound with no. 2.

1658 *The Savoy Declaration*

1659 A declaration of the faith and order owned and practised in the Congregational churches in England . . . in their meeting at the Savoy, October 12. 1658. London. 173

1679 *The Reforming Synod.*

The Result.

1725 The results of three synods held by the elders and messengers of the churches of Massachusetts province, New-England . . . 1648 . . . 1662 . . . 1679. Boston. 174

1680 *The Confession of Faith.*

1699 A confession of faith owned and consented unto by the elders & messengers of the churches assembled at Boston in New England, May 12. 1680 . . . Boston. 175

In Indian and English with the Cambridge platform. 1st ed. Boston, 1680.

1691 *The Heads of Agreement.*

1691 Heads of agreement assented to by the united ministers in and about London: formerly called Presbyterian and Congregational. London. 176

1691 A brief history of Presbytery and Independency, from their first original, to this time. Shewing, I. Wherein, and the reasons why they separate from the Church of England. II. Wherein they differ from each other. With some remarks on the late Heads of agreement, assented to by the united ministers of both perswasions . . . London. 177

1698 A history of the union between the Presbyterian and Congregational ministers in and about London; and the causes of the breach of it. The 2d ed. London. 178

An exceedingly well-informed account of the rupture of the Union.

1705 *The Massachusetts Proposals.*

1715 Wise, John, 1652-1725, *of Ipswich.* The churches quarrel espoused: or, A reply in satyre, to certaine proposals made, in answer to this question, What further steps are to be taken, that the councils may have due constitution and efficacy in supporting, preserving, and well-ordering the interest of the churches in the country? The 2d ed. Boston, reprinted, 1715. 179

1st edition 1710.

This keen satire on the Proposals of 1705 contains the text of the Proposals, first printed in 1705. No copy of the 1705 edition has been found.

On Sept. 11, nine ministers came together at Boston as representatives of five Massachusetts ministerial associations and drew up an elaborate series of proposals essaying seriously to modify the type of Congregational government. The first portion, relating to the formation of ministerial associations, was largely put into practice; the second part, with its recommendation of standing councils, was never put into operation in Massachusetts, because "there were some very considerable Persons . . . who thought the Liberties of particular Churches [were] in danger of being too much limited and infringed in them." They were substantially adopted in Connecticut in 1708.

1717 Wise, John A vindication of the government of New-England churches . . . Boston. 180

A powerful exposition of what Wise believed to be the system of the Cambridge platform. It, and "The churches quarrel espoused" are the most able expositions of the democratic principles which modern Congregationalism has come to claim as its own, that the eighteenth century produced.

1726 Mather, Cotton Ratio disciplinæ fratrum Nov-Anglorum. A faithful account of the discipline professed and practised; in the churches of New-England . . . Boston, 1726. 181

Contains a description of the annual ministerial convention, pp. 176-177.

1708 *The Saybrook Platform.*

1710 A confession of faith owned and consented to by the elders and messengers of the churches in the colony of Connecticut in New-England, assembled by the delegation at Say Brook September 9th. 1708. New-London in N. E. 182

"The heads of agreement, assented to by the united ministers, formerly called Presbyterian and Congregational. And also articles for the administration of church discipline unanimously agreed upon" . . . pp. 91-116.

This is the first book printed in Connecticut. It was paid for by the Colony and distributed in 1714 by order of the government. It approved of the Confession of 1680, and adopted the Heads of agreement, 1691; its fifteen articles were based essentially on the Massachusetts proposals of 1705. It provided that churches should be grouped in consociation or standing councils. To these consociations "all cases of discipline difficult of settlement" should be brought.

MANUSCRIPTS

1636 Hooker, Thomas. Letter to Gov. John Winthrop, the Younger. 183

1657 Davenport, John. Letter to Gov. John Winthrop, the Younger. 184

1666-67 Mather, Increase. Autograph sermons. 185

1696-1736 Record-book of Saturday evening Prayer-Meeting, Boston. 186

1714 Mather, Cotton. Letter to John Winthrop, F.R.S. 187

1741 Edwards, Jonathan. Sinners in the Hands of an angry God. 188

This famous sermon was prepared for his own people in June, 1741, and preached the following month at Enfield. A notable passage follows:

"You are over the pit of hell in Gods hand very much as one holds a spider or some loathsome Insect over the fire & 'tis nothing but for God to let you go & fall in."

[Yale has between eleven and twelve hundred manuscript sermons by Edwards, of varying degrees of completeness.]

Bible, interleaved, nearly filled with exegetical, doctrinal, and practical notes by Edwards. 189

Mr. A. B. Grosart printed in 1865 a hundred and twenty pages of excerpts from this volume.

NOTES